especially those taken from a wild pepper plant, to stop storms; and the lighting of smoky fires in the forest, by the women in some camps, during the early or mid-day to keep the weather clear for hunting.[3] I have not witnessed these particular practices. My own experience with weather magic has been that on a number of occasions I was prevented from performing seemingly harmless actions. Once I started to pick a beautiful red hemanthus flower and was told, "Don't do that, master, or it will rain before we get back to camp." Again, I was about to drop a stone into a brook and was told the same thing. The pygmy attitude seemed to involve a simple cause and effect relationship between the human action and the weather. All the magic which I personally observed is designed to avoid making it rain.

Hunting magic.—Hunting magic is usually a simple business. During the division of meat, the elder who is cutting it cuts a small piece off the heart and tosses it into the forest, before he gives the heart, the hunter's portion, to the hunter. In some regions hunters rub ashes obtained from burning a certain leaf around their eyes, to make them see the game better.[4] Another trick is to take the leaves of a certain species, on which a certain kind of animal feeds, and drape them on the hunter's bow; he may also burn them and rub the ashes on his body.

Life cycle and rites of passage.—There appears to be no ritual recognition of the birth of a child. If a woman is out on the trail, and feels her time arriving, she will stop and bear her child, then go on. If she is in camp, which is usually the case, other women will help her. The women nurse their children a long while, well after they are able to walk and talk. There is a

[3] *Op. cit.*, p. 157.
[4] *Ibid.*, p. 157.

[P.339-B]